THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men." St. Luke, 2. 14.

"How beautiful are the feet of him that publisheth salvation!" Isa. 52. 7.

VOL. I. SATURDAY, DECEMBER 28, 1822. NO. 3.

THE FALL OF MAN.

Continued from Page 11.

Another error of most extensive magnitude, and pernicious effects contained in the common doctrine of the fall of man, is the opinion that the change of nature produced by the first transgression, has so entirely and so radically metamorphosed the nature of man, as a moral being, that all men are naturally opposed to all good, and greedily in love with all evil.

It will be easily perceived that this item is necessarily involved in the general proposition of the fall, and cannot be separated from it. And therefore the doctrine of the church has taught us to look on ourselves, and all mankind as naturally inclined to evil, as the appetite is to food.

Well knowing that what is called orthodoxy will consider any thing which may be offered against this total depravity and sinful inclination of nature, as striking at the foundation of divine revelation, and hostile to the religion inculcated by christianity, and as direct evidence in support of this depravity, we shall make our appeal to reason, experience and scripture.

It must be allowed that in order for any creature to be opposed to any thing *naturally*, there must be a natural opposition between the opposer and what is opposed: and it seems to be the dictate of reason and experience that whatever are in nature opposed to each other, do not operate for the good of each other. This understood, we may proceed to observe that the notion of our being naturally opposed to all good is a direct contradiction of the self-evident proposition above granted. We may suppose that twenty different beings, all differing from each other so entirely that no property found in any one could be found in another, but all so opposite that whatever was agreeable to any one was disagreeable to all the rest, though the supposition be not allowable, if it were, is it not evident that all these twenty must have, each for itself, a peculiar method of calculating what was good? That which one would call good, another with equal propriety would call bad; and any dispute on the qualities of good and bad between any two, would not grow so much from the quality of the subject as from the opposite nature of the disputants. From this supposition of the twenty, we may reduce it down to two, which brings it to the case in question. We will then, for the sake of illustrating and determining correctly the query under consideration, allow that the first transgression so changed the nature of man, that he became entirely opposed, in all respects, to his maker. This allowed, does it not follow from the rational argument above suggested, that man and his maker must of necessity make different calculations respecting what is good? That which the creator calls good, he calls so because it is agreeable to his nature, but man cannot call this good because it is contrary to his; on the other hand, that which man calls good, he calls so because it is agreeable to his nature, but the creator cannot call this good, because it is repugnant to his.

It is necessary to observe here, that this doctrine does not suppose that man prefers evil to good, in consequence of error in understanding, because if he should by any means whatever, be deceived so as to accept of any thing which is agreeable to his maker, it would be disagreeable to himself, and he would soon find his mistake by the evil effects arising from what is so repugnant to his nature. On the other hand, if man be truly enlightened so as to know what is agreeable to his nature in all things, he would, in consequence of this understanding, and his necessary love of himself, always cautiously prefer that which is calculated to happify him, and refuse every thing like God, which is so contrary to him! Now we wish to ask, in relation to these arguments, why one being is not as right in calling that which is agreeable to their nature, good, as another? As we are endeavoring to show the absurdity of the doctrine in question, we hope the reader will indulge us in asking the plain question, (viz.) As God and man are entirely different in nature, why do we call that good, which is agreeable to the nature of God, and that evil, which is agreeable to our own nature? If God calls that good, which is agreeable to him, why may we not call that good which is agreeable to us?—Perhaps some who do not yet understand the force of this reasoning, may say, that whatever is like God is good in reality, but whatever is

like man is in reality evil, and therefore they are properly so denominated. But in reply, we inquire for the rule by which good and evil are to be distinguished. We are certainly in the habit of denominating things and principles good, which are supposed to be calculated to make us happy, and to add to the general felicity of mankind, and we most surely know of no other rule to judge.—Then according to our rule, we must call that good which makes us happy, and that evil, which makes us miserable. Therefore we say that to pretend that man is naturally opposed to all good is an absolute absurdity; for he cannot be naturally opposed to that which is agreeable to him and calculated to make him happy, and he has no rule by which he can call any thing good, which is not thus favorable to him.

We have now reduced this subject to a plainness which discovers the total want of propriety in the common doctrine of the fall of man. No such change could possibly take place, no such change can possibly exist—And as there is no intimation in scripture of any such fall or change, we feel perfectly justified in rejecting a superstition which has been most pernicious in its effects.

Though what has been offered on this general question may, by some be deemed sufficient to satisfy even a prejudiced mind, yet we are persuaded that to remove prejudice, to do away the force of a wrong education, and to rectify the errors which have so long possessed the human mind, and which have been reverenced with such profound and religious respect, too much cannot be done within the compass of a few pages.—We shall therefore proceed to show, in a most direct manner, that the notion, that man naturally hates all good, and loves all evil is in direct opposition to matter of fact as demonstrated by the experience of all. To make this appear as plainly as possible we will begin with natural or temporal things, using them with a view to introduce us to a correct notion of moral principles.

It is evident that our natural appetites are consistent with the health of our bodies.—That is, those kinds of food which are nourishing, strengthening, and healthful to the body are agreeable to our natural appetites. Look at the infant. If the food which kind nature has provided to sustain the tender being, who has no wisdom to unlock mysteries, and discern that health and strength are to be obtained by receiving that which is intolerably disagreable, was not suited to the taste, how soon would the child refuse its nourishment, pine away and die. The desire and appetite for food are suited perfectly to that which is provided to sustain and nourish nature, and this is the case through every stage of human life from infancy to old age. Now why is not this the case in a moral sense? We believe it is, and that the truth of this proposition is as clearly seen in moral principles and their acceptableness to the natural desires of the rational mind, as the one relating to natural appetites.

Let us begin with truth. This is an attribute of the divine creator, and it is acknowledged on all hands, that truth is perfectly acceptable to God. Is it not likewise perfectly acceptable to man? Is there a man in all the world, who naturally loves a lie better than the truth? Is it urged that if men did not love falsehood, none would ever attempt to deceive? We reply, this is not argument, There are thousands of motives which may lead men to practice deceit on others, but the love of falsehood is not among them. To try this question fairly, we must inquire for a person who had rather be deceived than to know the truth. One who had rather his neighbor would tell him a lie, than to answer his question correctly. But we shall never find such a person. When one man deceives another, it is not because he loves deception, but because he expects to gain something else by it. If he could see that he could obtain his object as well by speaking the truth he would naturally prefer it.

In the next place let us examine the thief. Does he steal because he loves theft? Do men naturally love theft? This must be the case if the common doctrine of the fall be true. If we are naturally inclined to all evil, we all of us naturally love theft. But would the thief steal if he had no object only to be a thief? If he knew how to obtain the property which he steals, in an honest way and with as little labor, would he choose to steal it, because he wishes to be a thief?—And then would he deny it merely because he loves to tell a lie. Or do facts stand thus? He steals not for the sake of being a thief, but to obtain the property stolen in an easier way than to labor for it, or to purchase it; and when he denies having stolen, he does not thus deny because he loves a falsehood, but because he hopes thereby to avoid disgrace and punishment.

Again; if mankind are altogether naturally inclined to evil we would ask, how it happens there is so much goodness practised in the world, and so little evil when compared with the good?

All sorts of crimes are viewed with abhorrence, and marked with the disapprobation of public sentiment. How are unkind parents looked on by people in general? How are disobedient children esteemed? What

is the common sentiment concerning incontinent husbands and wives? It is a plain fact that all such evils are the objects of universal censure. But if we were naturally in love with all these sins we should be disposed to foster them and to give them our entire approbation. Look at our laws against crimes. These laws are made and supported by these beings, who are said to be naturally inclined to all manner of sin. What a palpable absurdity is this! If we were naturally evil, and if we were, according to the common doctrine of the fall, altogether bent on iniquity, should we make such severe laws against crimes, in order to prevent the prevalence of what we naturally love? Look at our system of correction and punishment. Is all this a proof that we are naturally in love with the crimes for which these punishments are instituted? No, reader, this is not the case. Calculate the wholesome, the humane, the charitable institutions which every where exist in human society, and if we are willing to own the truth, we shall at once acknowledge that it is natural for mankind to love and support the cause of virtue.

The uneasiness and distress of the fish out of water and in the open air, proves that the air is not its natural element; its quietude, activity and happiness in the water proves that the water is its natural element. Just so does the unhappiness of sin prove that it is not the natural element of the soul. "The soul that sinneth it shall die." But if sin were the natural element of the soul, then the soul that sinned would live. But as the fish follows the bait out of the water, so the soul follows temptation into sin; and as the former feels the natural distress occasioned by its absence from its element, so the sinner experiences that "the wages of sin is death."

To be Continued.

CORRESPONDENCE.

The following Correspondence between the Reverend William Worrall, of Glasgow, (Scotland) and the Rev. S. R. Smith, of New-Hartford, will be read with interest. It will show that the bright beams of eternal *truth*, accompanied by the holy influence of God's tender, unbounded mercy, are penetrating the deepest, thickest mists of superstition and ignorance, and shedding the broad light of unclouded mental day on the benighted nations of the earth, in confirmation of the sacred testimony, that "the isles shall wait for the law" of the Son of God—"of the increase of whose government and peace, there shall be no end."

To the Editor of the Herald of Salvation.

New-Hartford, Dec. 13, 1822.

Dear Sir—I transmit you a copy of the following letter, from a brother of the Abrahamic faith, and ministry, in Glasgow, Scotland, with the hope that you will give it a place in the "Herald." It will show that *truth* will flourish in the most ungenial soil—will find its way to the heart in defiance of ecclesiastical restrictions or establishments, and will in due time, be known, admired and received, to the everlasting joy of all men, and the glory of God.

S. R. SMITH.

EXTRACT.

"*Dear Sir*—Having formerly written to Doct. Strong, and received no answer, I take the present opportunity of a friend's departure hence, to send you a few lines, expressive of the desire of a worshipping congregation here, professing belief in God's universal love, that a correspondence for mutual information, should be established with brethren on your side the Atlantic. There are *three* congregations of Universalists in this country—the one over which your humble correspondent has been called to preside, during the infirmity and debility of Mr. Douglas, the original pastor, consists of about 130 members, besides stated hearers; the other two, about 30 members each, besides hearers. Owing to the very sudden departure of the bearer of this, I have not time to write what I wish. You must consider this therefore, as merely introductory, and we shall anxiously wait your answer, in which if you could favor us with some particulars respecting the late Mr. Elhanan Winchester, from the time he last landed in America, with the time, and manner of his decease, and also, with respect to his wife, whether she became, as we hear, truly a convert to Christ. The reason why I ask these particulars, is, because our brethren are desirous that Mr. W's. life should be re-published, and there remains a blank, during the period alluded to. We correspond regularly, with the remains of his congregation in London, but for want of a public speaker of talent and education, their numbers are greatly diminished. The desire for scriptural knowledge seems to be increasing amongst us, and we trust we have the blessing of the Lord of the harvest. We have heard that there are in America, several able ministers of the everlasting gospel; and that a Mr. Ballou of Boston, has in his writings, done great justice to the doctrine of the restoration—were there any means of conveyance, we should be glad to be furnished with this publication, and Murray's sketches of sermons. We shall be happy to be informed of the state of religion, and the progress of liberal opinions amongst you, and any particulars which you may consider interesting. And wishing you all prosperity

in the diffusion of the gospel of the blessed God."

"I am Sir, your truly affectionate brother in the Lord,

"WILLIAM WORRALL.

"Glasgow, July 31, 1822

"To Mr. Smith, New-Hartford, Oneida County, N. Y."

THE ANSWER.

New-Hartford, Oneida Co. N. Y. Dec. 12, 1822,

DEAR SIR—Your letter, dated July 31, of the present year, was duly received from the hand of its bearer; for which, I beg you will receive my grateful acknowledgments. A wish for the mutual interchange, not only of information, but of friendly and christian feeling, has ever been felt by those of the universal faith in this country, who were acquainted with the fact, that there were those of like "precious faith" in yours. But we knew of no person or name, whom we could address: nor indeed, of any place whither we could transmit our communications to a society, except London. By your goodness, all these inconveniences are superseded, and I avail myself of the privilege, of making an early reply to your letter—of the late Mr. E. Winchester's history, from the time to which you advert, or of the remains of his family, I can give you no particular information, as there is nothing like a regular account published: and he had finished his mortal labors and cares, before I entered upon the stage of action.

I trust, however, that the information desired, can be easily obtained from the brother, who ministers to the flock gathered by Mr. W. in the city of Hartford, Conn. at which place he died. I will endeavor to interest the brother alluded to, (the Rev. Richard Carrique,) to furnish you, at an early period, with every thing which can be collected on the subject. I apprehend no essential inconvenience, in the transmission of the works of Mr. Murray, and others which you express a wish to obtain. And here, I would observe, that the labors of Mr. Ballou have not been confined to a single publication. The work to which you allude, is no doubt a "treatise on atonement," the doctrinal soundness of which, will be more and more esteemed, as freedom of inquiry, and liberal sentiments prevail among men. His publications of a controversial nature, are emphatic evidences of the immense superiority of the truth of the general system of Universalism, which he has advocated.—Others have published defences of the doctrine of the restoration, though none have written so voluminously. Besides the works above alluded to, we have at this time, *eight* periodical publications—*four* in New-England, in as many different states—*one* in Philadelphia—and *three* in the state of New-York.—Several of these are published weekly—others semi-weekly—one monthly, and one quarterly: furnishing means of instruction, to those who by their distance from any place of worship, or other circumstances, are prevented from attendance on preaching—and indeed, giving to every class and denomination of readers an opportunity of judging for themselves. I think it may be safely estimated, that not less than *ten thousand* copies of these different papers, are subscribed for, and in constant circulation, in the United States—and there is no state, dictrict or section of country, where they are not more or less known and read. Their effects are realized to be two-fold—they prevent the introduction and spread of partial and unworthy sentiments of God and his salvation; and they establish the knowledge of him who is "good unto all," and confirm the faith of the "restitution of all things."

From the number of public papers devoted to the propagation of our sentiments; you will naturally infer, the number of believers must be respectable. We have in the fellowship of the "General Convention of Universalists," and its several branches or "associations," about *one hundred and twenty* preachers, several of whom are respectable for their scientific and literary attainments, and most of them men of good information and sound preaching talents—all of them "ready to give an answer to every man that asketh a reason of *their* hope, and instrumental in the establishment of the truth of God. I am not in possession of any certain data, whence to estimate the number of separate societies, but think I may safely say, there are more than *two hundred* in the United States. In the state of New-York, there are at least *seventy*. The number of members is very different in different societies; some societies consisting of some hundreds, and others of not more than fifteen or twenty. The circumstances of these societies are extremely various, some having houses of public worship, others none—some stated and regular meetings, while others are destitute of a regular ministry. but most of them increasing in number and influence—Nor is the number of regular societies, the criterion of estimating the number of believers in the doctrine of universal purity and happiness. Many are *scattered abroad*, in single families, or under circumstances which absolutely forbid their personal fellowship with any congregation of believers; and still more perhaps, *secretly* enjoy our faith and hopes, who are *visibly* connected

with other denominations of professing christians. From these brief particulars, you learn "the state of religion, and the progress of liberal opinions" amongst us in general, and will deduce them from the following fact in particular. In this section of New-York, where we now reckon more than *sixty* societies, there was not a single congregation or preacher, twenty years since.

Here I remark, that in my estimation *real* religion progresses in exactly the ratio, that *liberal* feelings and opinions are cherished — For the entire history of man, furnishes but a few distant and solitary instances of enlarged benevolence, and the daily practice of "pure religion and undefiled before God," where the mind and feelings were fettered by the restrictions of anti-christian creeds governed by the senseless formalities of enthusiasm and superstition, or narrowed by *partial* views of a *partial* God. With us then, to have rational and liberal sentiments, is to have a more comprehensive moral sense —a more chastened and lively devotion to God—a more pure and expanded philanthropy, and a more circumspect regard to our words and actions. And thus, while our views and practices correspond, our *feelings* are alike distant from the apathy of indifference, and the phrenzied fervor of enthusiasm. I would by no means insinuate, that there are no examples of amiable virtue and piety among limitarians, or that Universalists are always what their sentiments naturally inspire; but that limited sentiments generally, contract the affections, and tend to vitiate the morals, while on the contrary, liberal views conduce to moral improvement and virtue. Investigation here is *fearless*; for the period of religious spite, and the domination of an exclusive creed have past away.— Hence the arrogance of *orthodoxy*, is often mortified with queries which it never answers, and its claims rejected because it furnishes not a *reason* for making them—and hence too, our numbers and influence are progressing, not with the rashness of passion, but with scripture proofs deduced by reason Should you here inquire, whether with this general liberty of thought and discussion, Universalists perfectly agree in every peculiarity of doctrine—I answer no! They embrace a variety of sentiments mutually converging in the ultimate purity and felicity of all mankind. It is this single and exalted truth, which constitutes the criterion of fellowship—that *central* power, which by strong attraction draws a countless multitude with one consent, to the exercise of "one mind." With differently constituted minds, we think it quite enough to harmonize in the simple restoration of all men: and while we claim the right of private judgment, yield with full consent this prerogative of nature to all others. And I am fully persuaded, that stronger evidence of the dereliction of the spirit, and power of Universalism, cannot be found, than in the assumption of exclusive truth in every particular of our faith. Where the scriptures are read, and man has liberty to examine them—where liberal views can be taught; there the truth will prevail—there its "rest will be glorious." And every step is permanent in the enlargement of her empire—circle embracing circle, in the strong ligaments of divine love, the era must approximate when knowledge, life and peace shall pour their united comforts on all mankind. When every barrier to the progress of intellect shall be broken down—when clerical usurpation shall no longer prevent or restrain research—when inquiry shall be chastened by judgment, and religion, opening a rich prospect of a happy immortality, shall instruct man to be happy now, by aiding him "to do justly, to love mercy, and to walk humbly with his God."

Your letters, and those of other brethren, will not only be gratefully received, but considered means of instruction, and tokens of esteem: and should you be pleased to extend your correspondence in this country, I would refer you to the following brethren: Rev. *Russell Streeter*, Portland, (Maine,) Rev. *Paul Dean*, & Rev. *Hosea Ballou* Boston, (Mass.) Rev. *Richard Carrique*, Hartford City, (Conn.) Rev. *Edward Mitchell*, City of Now-York, and Rev. *Abner Kneeland*, City of Philadelphia.

The expression of your christian affection, is most cordially reciprocated—and I pray you will present the assurance of my respect to Mr. Douglas—I wish him and yourself, useful and happy lives, continued while life can yield enjoyment, and reviewed with the consolation, that "the pleasure of the Lord *has prospered* in your hands."

I am your Brother in the Gospel of Christ,
STEPHEN R. SMITH.

MR. WILLIAM WORRALL, No. 102, Argyle street, Glasgow.

THE HERALD OF SALVATION.

SATURDAY, Dec 28, 1822.

EXTRACT.

Concluded from page 12.

11. All the followers of Jesus, however they may differ about the import of some of his commands, agree in owning him as their Lord, and in admitting that they ought to obey him in all things: even at the risk of reputation, worldly advantage, and life itself. Here they have one common centre of un-

ion, one master to whom they ought all to be devoted, and their only strife should be to excel one another in their obedience to his commands.

12. It is true they differ much in their expositions of the scriptures; yet they all agree that they contain a divine revelation to mankind, and that the New Testament is the rule of faith and practice to christians: consequently they maintain one common standard as to what they are called to believe, and one common rule of conduct.

13. Repentance and faith were insisted on by Christ and his apostles as matters of the greatest importance, and all christians agree in maintaing their importance and necessity, and that the impenitent cannot be saved, [while in a state of impenitence.]

14. It is asserted that without holiness no man can see the Lord, *i. e.* enjoy God. In this all serious christians acquiesce, they with one accord maintain the necessity of holiness in order to happiness.

15. They with one consent acknowledge that Christ hath set his followers the most perfect example, and that they ought all to imitate him.

16. They all agree in the hope of future life and immortality, through Jesus Christ,

17. The second coming of Christ is an event plainly revealed and much insisted on in the scriptures, and all christians agree in [this fact] though they differ in their conceptions of the time and manner of it.

18. They all believe that Christ will judge the quick and dead, and give to every one according to his works.

19. Though christians differ in their opinions concerning the worship of the Son and Spirit, they all agree that the one God and Father is the object of worship, in the highest sense: consequently they have one common object of worship, and may all unite in paying their devotions to him.

20. However different their modes, they all agree that God must be worshipped in spirit and in truth.

As christians are agreed in so many important points, why should they continue broken into so many parties? Why not unite and walk together as brethren? The points in which they differ relate not so much to what God hath revealed, as to human expositions of it.

ADDRESS TO THE EDITOR.

Concluded from page 15.

In this view of the subject, how much cause of rejoicing have those who believe the truth and are thereby made free; and how ought their hearts to glow with gratitude, when they compare the situation of the christian world with what it was but a few years since.—Then our Limitarian brethren, of all denominations, were unitedly engaged in promulgating the heart-rending and soul-appalling doctrine, (an *essential* one, in which they all agree) of endless interminable torment, proceeding as a necessary penalty, from a supposed righteous attribute of justice, in opposition to another termed mercy; and both of these conflicting attributes possessed at the same time by our heavenly father, who hath declared that "I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made."

But a short time since, and the doctrine of "particular election and reprobation" was strenuously taught from the pulpit, and zealously advocated in the domestic circle, and as earnestly inculcated in religious meetings for prayer and praise. Another class of professed christians, shocked at the absurdity of the above, but still concurring in what was supposed the main point, endless misery, have been equally indefatigable in representing the Father of the spirits of all flesh as partial—filled with wrath and indignation, and pursuing with unrelenting fury the wandering, misguided sons and daughters of his creative power. Even at this time such sentiments are still to be found in the recently invented or *modified* creeds of men; but to the honor of the christian name and the advancement of the Redeemer's kingdom there are but few who will assent to, or acknowledge their belief in a doctrine so fraught with dishonor and partiality in the character of him who "will have mercy and not sacrifice." And whatever may be the motive (of which we have no right to judge) it is a source of much consolation, that the inventors of such partial systems, do not *now* insist upon an implicit belief in such dogmas, as *indispensable* to an admission into church fellowship. If it should be asked, what advantage then hath the believer in unlimited faith over him who would limit the Holy one of Israel? the answer is, "much every way;" because the oracles of God, which are said to have been committed to those ministering at the altar, having been perverted & misrepresented, obscuring and almost obliterating every vestige of truth contained in the gospel of our salvation, until bigotry and superstition have usurped the empire of reason in the mind of those who have searched creeds instead of the book of life; and if it hath pleased the Parent of all good, to remove in part, the veil from our eyes, and thereby shed light upon the understanding, bringing life and immortality to light, instead of death and endless woe; then have

we, and all who shall believe through the preaching of the truth, the advantage of beholding with an eye of faith, (nothing doubting,) the final accomplishment of the great plan of salvation, and the ultimate triumph of holiness and happiness, over sin and its consequences, sorrow, pain and death.

Let no one impute to us the vanity of believing that we have found a new doctrine—we make no such pretensions. Turning from our researches among the rubbish of human creeds, to the word of life, we have found that gospel which "was first delivered to the saints." Long hid and much tarnished by unskilful handling, we trust that its dross shall ere long be removed and that it will again shine in its native purity and pristine splendor.

We hope that our brethren of limited faith, who look upon the Herald, as a work calculated to bring in licentious doctrines and destructive heresies, will be dictated by the spirit of him who had compassion on the ignorant and those out of the way; and remember at all times, that if the doctrine which it inculcates "be of men it will come to nought; but if it be of God ye cannot over throw it."

And to conclude, although the doctrine of God's universal goodness may appear to its opposers, as did the same doctrine "to the Jews, a stumbling block, & unto the Greeks, foolishness," yet may you sir, in your editorial labors, ever remain in the belief, and be guided by the truth, that it is the "power of God and the wisdom of God."

PACIFICUS.

Light and Salvation Received.

To the Editor of the Herald of Salvation.

Dear Sir—It is cause of much gratulation to the lovers of *truth*, to witness the progress of inquiry and liberal discussion in the important principles of *Divine Revelation*. To those who have been exposed to the chilling atmosphere of *Calvinism*, who have been taught to deprecate the wrath of God and believe the doctrine of *partial predestination* the *only* standard of truth; to see those delusive mists expelled by the potent influence of the Sun of Righteousness, must be peculiarly gratifying. It was my misfortune to receive my birth and education, as it were, in the refined hot-bed of superstition where universal benevolence was known only by name, and where every exertion was made to impress on the mind, the most terrific idea of the character of God.—That God in his *infinite mercy* had from all eternity ordained a select number to be saved, (and they ultimately would be saved, however sinful,) and that, to make his *power known*, the remainder of the human family were consigned to eternal torments—were doctrines strenuously enforced, and considered as conveying the most pungent conviction to the sinner, of the immeasurable distance between him and the Eternal Jehovah.

Indeed the conclusion in my mind was, that if this were the case, nothing that I could do would avert the destiny that awaited me—and as I was instructed to believe, that an infant was as liable to eternal damnation without a change of heart, as an adult, I could see nothing upon which to found hopes of future felicity. Often in the bitterness of my soul, would I curse the day I was born, and lament the awful condition in which I found myself placed. But "thanks to God who giveth us the victory through our Lord Jesus Christ."

A deliverance from this worse than Egyptian bondage, has been effected through the tender mercy of our God. The scriptures emphatically declare, that "in the fullness of the dispensation of times, Christ will gather together in one, all things,"—that *all* shall come to the knowledge of the truth and be saved—that God doth not delight in the death of the sinner, and that he will draw all men unto him. Those dangerous doctrines of partial election which reflect the highest dishonor on God, and are most disgraceful to man, I am happy to observe, are flying before the approach of truth.

Early prejudice and a predilection for pre-conceived opinions are so interwoven with our nature and feelings, that it requires an effort of courage and strength to retract an error after we are rationally convinced of its fallacy; and we are extremely unwilling to incur the imputation of apostacy. When we can so far forego our former opinions as to examine the ground of our belief impartially, the conflict is nearly over, and we look back with sorrow on our own weakness, in taking the opinions and statements of others as correct, without due examination.

I would not presume to point out the various gradations of prejudice and superstition, knowing that many abler pens are employed in connecting and exposing those delusive principles that have so long held the religious public in darkness. I can only say, I sincerely rejoice in the prospect of happier days, when ALL will unite in the glorious design of removing those stumbling-blocks of delusion, that have so long held us in the slavish fear of God. When we can look upon Jesus as our compassionate Saviour, who will pardon our infirmities, relieve our distress—cleanse us from all iniquity, and gather together in one band of love the

whole human family; we can feelingly and emphatically say, "glory to God in the highest, on earth peace and good will towards men." That the Herald of Salvation may be conducive to this desirable object, and that your labors may be crowned with abundant success, is the earnest wish of

Sir, Your's, &c.

A SUBSCRIBER.

POETRY.

Concluded.

TO THE DYING YEAR.

Yet yet the radiance is not gone,
Which shed a richness o'er the scene,
Which smiled upon the golden dawn,
When skies were brilliant and serene—
Oh! still a melancholy smile,
Gleams upon nature's aspect fair,
To charm the eye a little while,
Ere ruin spreads her mantle there!
Thou desolate and dying year!
Since Time entwined her vernal wreath,
How often love hath shed the tear,
And knelt beside the bed of death:
How many hearts that lightly sprung,
When Joy was blooming but to die,
The finest chords by death unstrung,
Have yielded life's expiring sigh,
And pillow'd low beneath the clay,
Have ceased to melt-to breathe-to burn—
The proud—the gentle, and the gay,
Gather'd unto the mouldering urn—
Whilst freshly flowed the frequent tear,
For love bereft—affection fled.—
For all that were our blessings here,
The lov'd—the lost—the sainted dead!
Thou desolate and dying year!
The musing spirit finds in thee,
Lessons impressive and severe,
Of deep and stern mortality—
Thou teachest how the germ of youth,
Which blooms in being's dawning day,
Planted by nature—rear'd by truth—
Withers like thee in dark decay!
Thou desolate and dying year!
Prophetic of our final fall,
Thy buds are gone—thy leaves are sear—
Thy beauties shrouded in the pall;
And all the garniture that shed
A brilliancy upon thy prime,
Hath like a morning vision fled,
Unto the expanded grave of Time!

IN MEMORY OF
OLIVER L. MEIGS.

AGED 21, WHO DIED FEB. 13, 1822.

The beauteous youth is gone,
The much-lov'd object's fled;
Enter'd his long eternal home,
And number'd with the dead.

But he shall live again,
Enrob'd in bright array;
And join in heavenly strains,
In everlasting day.

Then stop the falling tear,
And hush the heaving sighs;
Mourn not for him—he's where
Eternal joys arise.

C.

OBITUARY.

DIED—In this village, at 4 o'clock yesterday morning, in the 42d year of his age, Mr. EDMUND LUFF, pastor of the Unitarian church.

In the death of this excellent man, his family have sustained an irreparable loss, his friends and acquaintances a good counsellor, and society a worthy patron. Mr. Luff was one of the first settlers of this place. Industrious from his youth, he acquired a handsome property. Ardently attached to the cause of Christ, he built, at his own expense, a house of public worship; and without pecuniary compensation, preached each succeeding sabbath to a respectable and attentive auditory. Such was the zeal of this worthy citizen in the cause of religion, that notwithstanding he has for the last seven years been afflicted with the *Asthma*, which at length terminated his valuable life, he constantly attended to all his public duties as a *preacher of the Gospel*, until his voice entirely failed him; and even then, when he could be heard only in faint whispers—continued exhorting his family and friends to a constant perseverance in the cause of Christianity, and to testify to them his unshaken confidence in the doctrines he had taught, until at length, worn out with the disease which so long afflicted him, with his countenance beaming with a smile of hope, he fell asleep in the arms of his *Saviour*.

——"But man shall rise again,
Triumphant, from the dust, to endless bliss
And immortality.—Delightful thought!—
This softens all the evils of this life,
And makes us look on Death as our best friend."

Sacket's Harbor Republican.

NOTICE.

The *General Conference* to be holden on the eighth and ninth of Jan. next, as mentioned in our first No., will be attended at the Methodist Episcopal Church in this Village: public services to commence at half past ten o'clock A. M. each day.

TO CORRESPONDENTS.

We thankfully acknowledge the receipt of several communications, for our Paper, which shall receive due attention.

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